1:Franken et al M, G-5 (ca. 1913-1948)1960
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561 the core villagers or to a boys' association, though boys who are
575 no longer able-bodied are considered as *palaks*. Able-bodied wid-
882 owers are also called *gumis pulangan*, and are looked upon by the *desa* as a sort of reserve, since they can again become core villagers by remarrying if their second wife is a *dĭha*. This is perhaps the reason for the regulation that if possible widowers should continue living in separate compounds, and in fact are required to do so if they have a child. (If they are childless they may move into a compound with another family, the which is called *ngĕdis*, from *kĕdis*, 'bird'.) If a widower marries a widow he remains a *gumi pulangan*.

609 It goes without saying that in a village where strangers are looked at askance, immigrants are subject to any number of restrictions. They are relegated seventeen compounds in the *banjar* of Pande, though they may be permitted to use other compounds by way of favour. They are, of course, expected to provide the village with certain services, such as caring for the village orchestra, and must help with the religious services in their *banjar*.

567 There has never been slavery in Tĕnganan, though indenture for debt does exist. In this connection attention must be called to the blacksmith family from the *desa* of Tunggak (where it still has its place of burial). This smith, who came to Tĕnganan at the request of the *desa*, was given a loan of sixty thousand doits free of interest, to be paid back in instalments, but the loan is constantly renewed on payment of the last instalment. He works gratis for the *desa* whenever that is necessary.

● 566 Also in perpetual servitude to the *desa* are the so-called *panjaks desa*, including the village cleaners, the *yayas*. These *yayas* have a function in the *bale agung* similar to that exercised in the *desa* by the *kĕbayans tahak*.[13] These *kĕbayans tahak*, now consisting of fourteen families, may not become members of the *desa* association. Two of them do take part in the meeting in the *bale agung* as *yayas*, but they sit at the very lowest end, below the *pĕngluduhans*, the newest *desa* members. It is the task of the *kĕbayans tahak* to keep the village territory clean. If corpses of people or dogs are found and no one admits that they belong to him, they must see

l:Franken et al M, G-5 (ca. 1913-1958) 1960
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to their removal. The two *kĕbayans tahak* who are allowed to attend the meetings in the *bale agung* obtain the yield from a *sawah* and a garden.

Finally, it should be mentioned that the deaf, the insane, and the feeble-minded in the village fall under the supervision of the *desa*.